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291 The Wár men dress very much the same as the neighbouring Sylhetí Hindus. The Wár women, especially the Shellí women, wear very pretty yellow and red checked and striped cloths. The chuk is not so frequently worn as amongst Khasis, except in cold weather. The Lyngam dress is very similar to that of the neighbouring Garos. The males wear the sleeveless coat, or pheoy marong, of cotton striped red and blue, red and white, or blue and white, fastened in the same manner as the Khasi coat and with tassels. A small cloth, generally red or blue, is tied between the legs, one end of it being allowed to hang down, as with the Khasis, like an apron in front. A round cap is commonly worn; but the elderly men and people of importance wear turbans. The females wear short cloths of cotton striped red and blue, the cloth reaching just above the knee, like the Garos; married women wear no upper clothing, except in winter, when a red or blue cotton cloth is thrown loosely across the shoulders. The women wear a profusion of blue bead necklaces and brass earrings like the Garos. Unmarried girls wear a cloth tightly tied round the figure, similar to that worn by the Kacharis. A bag of cloth for odds and ends is carried by the men slung across the shoulder. It should be mentioned that even in ancient times great people amongst the Khasis, like Siems, wore waist-cloths, and people of less consequence on great occasions, such as dances. The use of waist-cloths among the Khasis is on the increase, especially among those who live in Shillong and the neighbouring villages, and in Jowai and Cherrapunji.

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[554]

TATTOOING.

304 None of the Khasis tattoo; the only people in the hills who tattoo are certain tribes of the Bhoi country which are really Mikir. These tattoo females on the forehead when they attain the age of puberty, a straight horizontal line being drawn from the parting of the hair down the forehead and over. The line is one-eighth to one-quarter of an inch broad. The Lyngams occasionally tattoo a ring round the wrist of females.

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ing of which the last drop of liquor remains adhering to the spout of the gourd is the name selected for the child. Then the puja performer invokes the god to grant good luck to the child. The father takes the pot containing the placenta, after having previously placed rice flour and fermented rice therein, and waves it three times over the child, and then walks out with it through the main entrance of the house and hangs up the pot to a tree outside the village. When he returns from this duty, before he re-enters the house, another throws water over the father's feet. The father, being thus cleansed, enters, and holds the rice flour to his mouth three times. Two people then, holding the dried fish by their two ends, break them in two. The powdered turmeric mixed with rice flour and water is applied to the right foot of the father, the mother and the child receiving the same treatment. The friends and relations are then anointed, the turmeric being applied, however, to their left feet. The bow, arrows, *da*, and a *star* are carefully placed inside the inner surface of the thatch on the roof, and the ceremony is over. Rice flour is then distributed to all who are present, and the male adults are given liquor to drink. After two or three months the ears of the child are bored and ear-rings are inserted. These ear-rings are called *ki shaddor sordei* (i.e. the ear-rings of the great-grandmother). Mr. Jenkins mentions that the naming ceremony amongst the Syntengs is performed by the "eldest aunt," presumably on the mother's side. A basket of eggs is placed in the centre of the room, and before the ceremony begins one egg has to be broken. Then the aunt of the child takes two sticks, and, raising them to her shoulder, lets them fall to the ground. Before they fall she shouts, "What name do you give the child?" The name is mentioned, and if, on falling upon the ground, one stick [illegible] that is a good sign that the name has met the approval of the spirit. If the sticks do not fall in this position, another egg is broken and another name is chosen, and the sticks are dropped as before until they fall in the required position, when it is understood by the performers that the name is a good one. Mr. Jenkins was informed by a young man "who had renounced heathenism" that some of the more cunning women cross the sticks before lifting them, and that

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301 This stone is apparently some rough gem which may be picked up by the Lyngams in the river beds. A rich man amongst 552 them, however, is one who possesses a number of metal gongs, 534 which they call *wiang*. For these they pay very high prices, 436 Rs. 100 being quite a moderate sum for one of them. Being curious to see one of these gongs, I asked a *sirdar*, or head-man, to show me one. He replied that he would do so, but it would take time, as he always buried his gongs in the jungle for fear of thieves. Next morning [531] he brought me a gong of bell metal, with carvings of animals engraved thereon. The gong when struck gave out a rich deep note like that of Burmese or Thibetan gongs. These gongs have a regular currency in this part of the hills, and represent to the Lyngams "Bank of England" notes. It would be interesting to try to ascertain what is their history, for no one in the Lyngam country makes them in these days. Is it possible that the Garos brought them with them when 534 they migrated from Thibet? The gongs are well known in the 622 Garo Hills, and I hear that when a *nokma*, or head-man, there 778 dies his corpse is laid out upon them. They thus possess also an element of sanctity, besides being valuable for what they will fetch to the Garos or Lyngams. We may hope to hear more about them in Captain Playfair's account of the Garos.

• 309 The Lyngams do not tattoo. Their weapons are the large-411 headed Garo spear, the dao, and the shield. They do not usually 243 carry bows and arrows, although there are some who possess them. They are by occupation cultivators. They sow two kinds of hill rice, red and white, on the hill-sides. They have no wet paddy cultivation, and they do not cultivate in terraces like the Nagas. They burn the jungle about February, after cutting down some of the trees and clearing away some of the debris, and then sow the paddy broadcast, without cultivating the ground in any way. They also cultivate millet and Job's-tears in the same way. With the paddy chillies are sown the 241 first year. The egg plant, arum, ginger, turmeric, and sweet 231 potatoes of several varieties are grown by them in a similar 754 manner. Those that rear the lac insect plant *landoo* trees (Hindi *arhal dal*) in the forest clearings, and rear the insect thereon. Some of these people, however, are prohibited by a